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RELIGIOUS.

LAYING OF A CORNER STONE.

The Congregation in the South Parish in Andover having become too numerous to be conveniently accommodated in one house, a part of them assembled on the 15th inst. and laid the corner stone of another. After uniting in prayer for the guidance and blessing of God, the corner stone was laid, and their Pastor addressed them in substance as follows:—

But little more than two hundred years ago, New-England was a waste howling wilderness, inhabited only by savage beasts, and savage men. No altar for Jehovah, and no house dedicated to his worship, was to be seen from one end of it to the other.

A little band of pilgrims under the guidance of Abraham's God came across the Atlantic, and on the 22nd of Dec. 1620, planted their feet on these western shores. At the opening of a long and dreary winter, on a bleak, frozen coast, without a house to shelter them or any human arm for their protection, they commenced a settlement; resolving, in the strength of the Lord, here to spend their days, and here to leave their children. Before the opening of spring, sickness swept off half their numbers; trials gathered, thickened, and pressed upon them, enough to break down & overcome any common purpose,—but they persevered, through dangers seen and dangers unseen, resolving, with increasing firmness, here to spend their days, and here to leave their children.

What was their object? The glory of God in the salvation of their posterity. What supported them in their privations, and dangers, and trials, and sufferings? Christ in them the hope of glory. Faith in him which overcomes the world, & love to him stronger than death, bore them up in their trials; gave them an elevation of feeling, an extent of vision, a boldness of design, a vigor of execution, and an inflexibility of perseverance, the effects of which have been felt by millions and millions down to this day; and will continue to be felt by greater and greater numbers, to the end of the world.

They had been dedicated in infancy to the one only living and true God, the Father, the Son, and the Holy Ghost. They had in after life been spiritually enlightened to behold His infinite beauty, led to choose him as their portion, and consecrate themselves forever to his service. To him they had publicly and solemnly dedicated their children, covenanting, though earth and hell should oppose, to bring them up in the nurture and admonition of the Lord. That they might do this free from those obstructions which they met with in the old world, they came to this country. Let it be distinctly stated, let it be universally understood, and by the children of the pilgrim always remembered, the grand object of our fathers in coming to this land, was the glory of God in the salvation of their posterity; not their salvation merely from civil and ecclesiastical oppression, or their exaltation to the privileges and enjoyment of freedom; but their salvation from the power and pollution of sin; their restoration to the image of God, and their exaltation to the holiness, and bliss of heaven. It was that the Son of God might make them free, that they might be free indeed. They sought for their posterity, principally, not an earthly, but an *heavenly* country; a city that hath foundation, whose builder and maker is God. Hence a dedication of themselves and their children anew to him. Among the first buildings which they erected, after obtaining for themselves a shelter, was a house for his worship. The foundation was laid in prayer, the structure reared in faith, and the head stone brought forth with shouting, Grace, Grace unto it.

Whenever, on account of their increasing numbers, they settled a new town, one of their first objects was a meeting-house; and another, a minister. In selecting him, they sought for one who believed that men are lost, and that all their hope must be in him who came down from heaven to seek, and to save; that when he died for all, all were dead, and without being born, nor of blood, nor of the will of the flesh, nor of the will of man, but of God, they cannot see his kingdom; that it is their duty, when he is revealed, without delay to love him with all their heart, and soul, and strength, and mind; and die unto themselves, but unto him that died for them, and rose again; that the Word who was in the beginning with God, was God; that when he took upon him our nature, and in this nature died on the cross, he was wounded for our transgressions, and bruised for our iniquities, that the chastisement of our peace was on him, and that by his stripes we are healed; that the Lord laid on him the iniquity of us all, and that whosoever believeth on him with that faith which worketh by love, hath everlasting life and shall not come into condemnation, but is passed from death unto life; while he that believeth not, shall not see life, but the wrath of God abideth on him. They sought a man for their minister, who believed that all that are in their graves shall one day hear his voice, and come forth, that they have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation; that he will separate them one from another, as a shepherd divideth his sheep from the goats, and that the wicked will go away into eternal punishment when the righteous go into eternal life.

These great truths which God has revealed, with kindred truths, in their divinely inspired aspect and connexion, they had been taught by the Holy Ghost to feel, and they had found them to be the wisdom, and the power of God to salvation. They wished their ministers to *feel* them, and to preach them, not only because they are revealed, but that they might be the wisdom and power of God to the salvation of their children and children's children.

And their ministers did preach them. "Christ and his crucified" was then the grand theme in every pulpit; and it came not in word only, but in power, in the Holy Ghost, and in much assurance. As they took the truth of God as revealed, it was not ashamed to be their God. He enlarged the borders of their tents, and stretched forth the curtains of their habitations. He drove out the heathen from one place and another, and planted them. In about 20 years after the first landing of the fathers, Christian families were settled in this town. A meeting-house was erected, and a minister ordained; who, says the historian, "abounded in devotions, of serious, devout, heavenly, experimental Christianity." The same Gospel that sounded on the shores of Plymouth, was from Sabbath to Sabbath preached in Andover; and under the influences of the Holy Spirit, it produced its appropriate effects. Between 60 and 70 years, after this, the first

house was erected for public worship in this parish. A minister was settled, a descendant of the Puritans and partaking of their spirit. Of his grandfather it is said, "His love to the Bible was so great, that he was in the habit of reading it through six times in every year." His grandson loved the Bible, and was cordially attached to the doctrines of grace, as embraced by the fathers of New-England; for more than 60 years he earnestly preached them, persuaded, says the historian, and as his own works abundantly testify, "that they are the faith which was once delivered to the saints."

This Gospel, through the kindness of God, has been preached in this parish down to the present day. And to many, there is reason to believe, it is the wisdom of God and the power of God to salvation. Numbers now on earth, and numbers now in heaven, will testify forever that it is the glorious *Gospel of the blessed God*.

May it ever be preached here in simplicity and godly sincerity, be attended by the Holy Ghost

sent down from heaven, and be the means of salvation to all future generations down to the end of the world.

Heretofore you, and your fathers, have worshipped in one house; and it has, I trust, been to many the house of God and the gate of heaven. Peace be within its walls, and the God of peace with all who meet in it to worship him.

In the course of divine providence, under the wings of heaven, you have now become too numerous, any longer to be conveniently accommodated in one assembly. In consequence of this, you have been led to unite your prayers, your counsels, and your efforts, for the erection of another place of worship.

Through the goodness of God you have selected a spot, provided the means, and made arrangements for the erection of the building. You have prepared the foundations, and now, after united supplication to the Father of lights for his presence and blessing, have laid the corner stone.

May you have wisdom, grace, and strength from

on high, speedily to complete the edifice; and then, as an offering of gratitude, to dedicate it

with all its appurtenances to God, the Father, the Son, and the Holy Ghost, your God, and your father's God, which is your reasonable service.

In his own good time, may he send you a minister, after his own heart; a man of faith and prayer,

of wisdom, and a sound mind; of humility, and zealous boldness, energy, and perseverance; who shall determine not to know anything among you save Jesus Christ and him crucified; who shall open to you with great clearness his unsearchable riches, and count all things but loss for the excellency of the knowledge of him; who shall go in and out before you, and break unto you the bread of life; bear you and your children daily to the throne of mercy, and be honored by the

Heavenly Father as an instrument of leading you and them to that knowledge of God and his Son Jesus Christ, which is life eternal. That this may be the case, let all your efforts spring from love to God, and love to men; let all profaneness, intemperance, and immorality of every description, be banished from among you; let the voice of humility, believing supplication sound from every one of you daily in secret; Jehovah be acknowledged, by every one of you, daily, in your families; his fear reign in your hearts, and his revealed will govern your lives. Then may you hope speedily to hear the gospel, to meet the presence and enjoy the blessing of the Lord Jesus Christ, in this house of prayer. And after worshipping God in spirit and in truth, in this temple made with hands, you may hope to meet in a temple made without hands; a temple large enough to hold all the redeemed, from every nation, and kindred, and people, and tongue,—into which they shall all enter, a multitude that no man can number; and shall open to their admiring vision, the infinite glories of his character, with greater and greater brightness forever and ever.

UNITARIANISM IN AMERICA.

A remark in the Philadelphia Church Register, that Unitarianism is every year diminishing the number and ability of the Orthodox Congregationalists in New England, suggested to us the idea of preparing an accurate list of all the Unitarian Societies throughout the country. We had accordingly collected a number of facts on the subject, when we met with the following statement in the *Unitarian Christian Examiner*, which seemed to supersede the necessity of further investigation on our part.

Leaving Massachusetts, for the present, out of the question, let us take a glance at the condition of Unitarianism in other parts of our country.

Beginning at Maine, we find one flourishing congregation in Portland. Two or three others are scattered through the state, small and unimportant. In New Hampshire the case is very similar; one large society in Portsmouth, and here and there a small one, as in Keene and Amherst. In Vermont I am acquainted with but one avowedly antitrinitarian society, and that is in Burlington. In Rhode Island there is one. In Connecticut there is one, and quite a small one. In New York, the gigantic state of New York, there is one. In New Jersey there is not one, that I know of; Princeton, like a kind of Rome, I suppose, awes heresy into nothingness. In Pennsylvania, there are two or three small ones, just strong enough to hold themselves together, & two or three more, hardly strong enough for that. In Ohio, not one. In Delaware not one. In Maryland one, in the city of Baltimore; formerly in prosperity, now in adversity, and obliged to borrow money to save their beautiful church from the hammer; never large. In the District of Columbia, one. In Virginia, not one. In North Carolina, not one. In South Carolina, one. In Georgia, Kentucky, Tennessee, Indiana, Missouri, &c. &c. not one.

There are in several of these states, congregations who have been called Unitarian; and so far as their discarding the doctrine of the Trinity entitles them to the appellation, they deserve it. But they have little or no effective sympathy with us; they would rather, I believe, decline any cooperation with us; their teachers may be regarded as Missionaries themselves among a semi-civilized people; and they cannot be charged with a want of zeal or devotedness, in which qualities they are left behind by none, and for the exercise of which they have ample occasion at home.

I do not intend, nor by any means wish to deny, that scattered though the country, we may number many single names of respectability and influence on our side. But they are insulated, they cannot meet us; they cannot be reached by us, nor be made useful in a common cause.

Here I pause, and ask, where are the vast re-

sources of American Unitarianism? Are they in those parts of New-England, where a Unitarian minister would be obliged to ride thirty, forty, fifty miles to exchange with a brother Unitarian?

Are they in the one almost unobservable hand in the London of the New-World? Can they be found in the plain little church at Philadelphia, or among the untaunted pews of the splendid one at Baltimore?

Or are they to be gathered from the log-houses of those irregular brethren at the west, of whose existence we are chiefly informed by report? Vast resources Sir! the phrase is ridiculous to the ears of one, who knows that within the last four years, applications have been made at Boston, from Baltimore, from Washington, from Harrisburg, and other places, for assistance to enable the Unitarians there to build or to retain their houses of worship; to enable them to put a roof over their heads, or keep over them one which was already erected.

But I am now ready to speak of the Unitarian resources of Massachusetts, where there is doubtless more Unitarianism than in any other part of the United States. Unitarian societies, more or less flourishing, exist in almost every county, growing more frequent as Boston is approached, the nucleus and head-quarters of American Unitarianism. I am not aware of the exact number of these societies, but am quite ready to confess, that if they could be brought to act on any point, they would be sufficiently numerous and wealthy to effect something of consequence? Why then are they not brought to act on the subject of foreign missions? Is it because Unitarianism is, as the reviewer says, it is, essentially cold? No; but the short answer is, because Unitarianism is not heartily and intelligently embraced by one half of these societies, nor by one third of the members of the other half. This is the chief reason of our seeming remissness, and it needs some comment.

There cannot be mentioned a more palpable fact, than that our country societies, in general, are only Unitarian in the following respects: they cannot believe the doctrine of the Trinity, nor sympathize cordially with Trinitarians; they take the Examiner perhaps, instead of the Spectator, and the [Christian] Register instead of the Recorder; when they want a minister they send to Cambridge instead of Andover, and when they settle him a Unitarian and not a Trinitarian brother gives him the right hand of fellowship. And yet he seldom preaches to them liberal doctrine; they are afraid of it, and afraid because they are but half-informed; they are resolved not to be Trinitarians, but they are not resolved what they are, nor what they ought to be, in the way of doctrine, for in the way of character they are pious and good. Then there are always some few in a society, very respectable and very fearful, whom the minister is cautioned not to shock or offend, by exhibiting any stronger light than the glimmerings by which they walk, and with which they are contented: and so, because two or three must not be shocked, none must be instructed. Surrounded by this timidity, the minister often grows timid himself; keeps to one style of preaching, and one round of subjects, and neither excites nor is excited to inquiry, decision, and exertion.

Much of this is also true of the Unitarian societies in Boston. I can remember the time, and I am not old, when, though Boston was full of Unitarian sentiment and feeling, there was no open profession of it. A dead silence was maintained in the pulpit on doctrinal subjects—a silence which was not disturbed by the press. Then came the Unitarian controversy, and people read it for a while, & a few of the ministers ventured to preach at intervals on the strict unity of God & converts; they were made, and eight or nine of our churches were content to go on under the designation of Unitarian Churches, though many and loud were the protests against the name. But the name was taken with tolerably unanimity; the utter dismission of orthodox doctrines from the pulpits followed, & the ministers were permitted to preach the plain morality of the Gospel. This would have been very well, if they had been permitted to preach any thing else: they were not. People were tired of the controversy; some because they thought they were completely masters of it, and some, because they never liked it. They were called Unitarians, and that was enough; they desisted to hear no more about the matter.

I will mention another fact, Mr. Editor, which, at the same time that it will be another index to the extent of our resources, will give rise to the question where are our missionaries to the heathen to come from? There is but one institution at present in our country, for which we look for educated ministers of our persuasion. And what is the number of students at the Theological Institution in Cambridge? I have not the catalogue before me, but if my memory serves me, it is about thirty. And how many candidates for the ministry? About ten. Yet, Sir, about ten candidates, to supply the demands of the United States and the East Indies! ten candidates to fill our various pulpits at home and diffuse Unitarian Christianity through the distant regions of the earth!

There is yet another fact connected with this subject. Some time ago, a sum of money was asked for the erection of a building to accommodate the Theological Students at Cambridge, and to increase the means of instruction there. Generous donations were made, but the sum is not yet raised. We have not been able to obtain money enough to pay for the house, and to found a professorship.

DOCTRINE OF THE ATONEMENT.

The sufferings and death of Christ were inflicted by God, and voluntarily endured by him, as an adequate expression of God's displeasure against the sins of the world, on condition that pardon should be freely offered to all, and granted to those who actually repented and trust in Christ for salvation.

This doctrine, as we understand it, does not suppose that the sins of men were laid on Christ, in such a sense, as to effect a *transfer of their sinfulness*.

Such a transfer not only would have rendered Christ the most guilty, odious being, that ever can exist in the universe; but, as we have already seen, is a physical impossibility.

Neither does it suppose that the sins of men were laid on Christ, that his sufferings were *equal in degree*, either to the everlasting sufferings of the whole human race, or to the everlasting sufferings of those who will actually be saved by his death.

Neither does it suppose that strictly speaking, Christ paid a debt for us. We owed no debt; and of course none was paid. We are liable to suffering; and therefore suffering was endured.

But it does suppose, that the sins of men were laid on Christ, that his sufferings were inconceivably intense and overwhelming; and that, being inflicted by God on a person of supreme exaltation and dignity, the object of God's supreme affection, "God manifest in the flesh," they were as full and as adequate a manifestation to the universe, of God's displeasure, against the sins of the whole human race—as would have been made in their everlasting punishment. As such, it supposes them to be an *offered substitute* for the everlasting punishment of all mankind, and the *actual substitute* for the everlasting punishment of all mankind who shall be saved; so that if all mankind had been saved, no more suffering on the part of Christ would have been necessary; although none will be actually saved in consequence of it, except those who repent and believe.

The scriptural doctrine of Atonement, as we understand it, is therefore this—That the sufferings and death of Christ were inflicted by God, and voluntarily endured by himself, as an adequate manifestation of the Divine displeasure against the sins of the human race, on the condition that they should be offered to all men, as a sufficient ground for their forgiveness, or a substitute for their punishment; and that they should actually prove the substitute for the punishment of all, who repent and believe.

This is the doctrine of atonement as standing by itself, and unconnected with any thing else. At the same time, all those who have held this doctrine have also held that, in the mission of the Holy Spirit as the agent, and in the Truth of God as the means, of regeneration and sanctification, both of which were granted to men as the reward of the obedience and death of Christ, a broad and sure foundation was laid for the recovery of mankind to holiness and to God. In short, we believe that the death of Christ lays a sufficient foundation, for saving the whole human family from the everlasting sin and misery of hell, and for raising them to the ever-increasing happiness and virtue of heaven; that none will fail of the salvation thus wrought out, but those who reject it; and that a multitude which no one can number, out of every kindred and nation and people and tongue, will actually escape that endless sin and misery, and partake of that ever-increasing holiness and joy.

(S. E. Dwight's late Work.)

PASTORAL PRUDENCE.

The Christian pastor should be a man of prudence. By prudence, however, I do not mean that time-serving, man-fearing, earth-born policy, which in the keep looks out of sight what are called the hard doctrine; and never has the rudeness to disquiet the sinner's conscience, and is so very polite and civil as never to utter the word *hell* without a humble apology, or to name the *prince of darkness* without turning him into a harmless eastern metaphor! Nor by ministerial prudence do I mean that cringing spirit, which never dares to look titled wickedness in the face—that aspen timidity which always says yes to the world, whatever it may dictate or propose; and which never troubles the gay, the rich, the great, the polite, with any of the unwelcome & old-fashioned topics of religion; or at any rate, not till they are just leaving the world, and want to be assured that such harmless and good-hearted people as they are, have nothing to fear. All this and more, which sometimes passes current under the imposing garb of prudence, deserves a very different name. It is a gross perversion both of the word and the thing.

Genuine ministerial prudence keeps back no important truth—listens to no compromise with sin—convives at no fashionable vice—cringes before no lordly worldling—never sits quaking in cowardly concealment, when the honor of religion calls for boldness and activity. But prudence is always the opposite of rashness and inconsideration. If neither speaks nor acts till it has time to deliberate. Its words are fitly spoken, are like apples of gold in pictures of silver.

In rebuking transgression, it strives to conciliate and gain the offender. It disarms prejudice, inspires confidence, gains friends, and wards off the attacks of enemies. Ordinary talents, under the direction of prudence, will do more in the ministry than the greatest gifts without it. Indeed, without prudence, no Pastor can long be either useful or happy.

DR. HUMPHREY'S SERMON.

REASON AND REVELATION.

Reason, which distinguishes man from the inferior animals, is not to be traduced; yet in fact it has done very little for the instruction of an ignorant and benighted world.

Reason ought to discover in every object of creation, in the hues of every flower and in the texture of every insect's wing, as well as in the orbs of light which fill the concave of heaven, the manifest proofs of the eternal power and wisdom of God; yet rational man, in every age and country, has worshipped and served the creature more than the Creator. We are accustomed to reverence the masters of reason of ancient times; yet even they, like the illiterate, were gross idolaters, and either blindly or presumptuously disdained the peerless majesty of the Godhead. And what has reason discovered of the issues of death, and of the regions which lie beyond the grave? What light has it thrown upon the darkness of the future; and what countenance of a dying sinner has it ever caused to beam with the joys of a sublime hope? Of the character of man, reason, after surveying the history of the world and dwelling upon the countless & hideous forms of crime, might indeed declare that it is debased and depraved—but what could it say of the means of purifying and elevating that character, of renewing the faded image of virtue, of banishing from the earth crime and woe, & of rendering the different nations & individuals one brotherhood of love?

Reason, after contemplating the present ruinous consequences of guilt,—the disquietude of vice, the scorpion lash of conscience, and the exterminating sword of justice,—might indeed suggest the most fearful apprehensions in regard to the future punishment of crime;

ligious Tracts. His Hindu Tract on the Ten Commandments has been translated into Persian, in a poetical form, by a native. Mr. Stewart, of Benares, thus writes:—"I asked my moonseed if he thought the distribution of Tracts and various portions of Scripture had any effect on the people's minds at Benares? He replied, 'They are surprised, and cannot conceive why the English are at so much expense and trouble in printing and sending them abroad; and many respectable people (acquaintances of mine) in reading them, wonder at the Harmony of the Gospel, and especially at the life of Messeh, (Messiah,) who was so humble and patient under all his sufferings, and I myself never read or heard of a character like his.'"

The missionaries connected with the General Baptist Society at Cuttack requested a supply. In their letter they say, "In requesting your assistance we have principally had an eye to the immense number of pilgrims who annually resort to Juggernaut. This number fluctuates considerably, according to the time the festival commences. This year, (1825) it commenced as early as the 18th June, and there were not less than 260,000 pilgrims from all parts of this immense continent, and the opportunities of preaching and distributing the gospel were great. This last year, many who came to worship a block of wood, took back with them the invaluable word of life."

Nagercoil Native Tract Society.—Much attention has been awakened by the knowledge which has been diffused. It has been stated, "that by reading Tracts some of the people have been induced to cast away their idols; others, to send their children to the schools, and to urge their neighbors to follow their example." This testimony is highly important from a district in which 46 schools have been established, containing 1800 children.

Bombay.—The American Missionaries have informed the Committee, that in compliance with their recommendation a Society would soon be established in which the friends of the Church, the London, the Scotch, and the American Missions would unite. In the letter received it is remarked, "We have learned that one of our tracts, called 'The Three Worlds,' being found among the spoils of Kittoor, was read by a Brahmin, who fortunately found a friend of his soul to assist his inquiries, and who ultimately became fully convinced of the truth of Christianity. He is now employed by our Scottish brethren as an assistant in their Mission. We would not magnify one branch of Christian effort to the neglect of another; but we believe the distribution of portions of the Sacred Scriptures and other religious Tracts, does not yet receive the share of attention which its importance demands. Eternity will disclose many precious results from this work, which are now concealed or quite unknown."

—The friends connected with the American Mission have circulated 11,750 Tracts, 3150 of which were portions of the Scriptures. The Committee, highly approving the spirit and zeal of their American brethren, sent them 24 reams of printing paper and 4500 English Tracts.

Ceylon.—The Jaffna Society has circulated 6400 Tamil, Dutch, and Portuguese Tracts during the year. The Report deeply deplores the paucity of religious publications. One correspondent remarks, "At the late festivals in our vicinity no Tracts have been given away, *there being none to give.*" Another friend writes,—"Though stationed in the midst of a large heathen population, I have been to a great extent deprived of the privilege of using one of the most efficient means that might be used for communicating instruction, I mean the distribution of Religious Tracts." One delightful instance is contained in the Report, that of the conversion of a young gentleman, who is now actively employed for the benefit of the heathen, through the instrumentality of a small Tract, which will greatly encourage the friends of this Society. "Those in Christian lands," says the Report, "who owe all their hopes of eternal life to the knowledge they have of the Saviour, are under infinite obligations to this Saviour to send his word to those who are perishing for lack of knowledge. *A realizing sense of these obligations will be the most powerful incentive to action.*"

The grants to India and Ceylon have exceeded the sum of 400. The profits of the "Child's Companion" have materially assisted the Committee in continuing their usual grants to the different stations in the East. There is much encouragement to proceed in all benevolent exertions in heathen lands. The prejudices of the heathen are giving way, and much attention is excited by small publications. "There is," remarks one of the Baptist missionaries, "a far greater prospect of the establishment of the Redeemer's kingdom among the Hindus than ever presented itself before. I well remember the time when, if I offered a Tract or Gospel to a rich Brahmin, he would reject it in scorn; but now the same character is continually inquiring for more books." Depend on it, the Lord is fulfilling his promises quicker than our thoughts surmise. I would not anticipate too great things, but I do humbly trust that your hearts will be soon refreshed by intelligence of the most pleasing description; only pray, Oh let us pray for the outpouring of the Holy Spirit.

SPAIN AND AMERICA.—In Spanish America, various grants of Spanish Tracts have been made. Upwards of 16,000 have been forwarded to *Buenos Ayres, Mexico, Peru, Rio de la Plata, and Honduras.* A correspondent at Buenos Ayres has placed a former grant under the care of an active and liberal man, a member of the government, who appeared anxious to disseminate useful works. Your publications have been received by Spanish families and the scholars in respectable schools. There is every encouragement to prosecute this department of labor: no books are prohibited; all publications are openly sold at the bookstores; and there appears a strong disposition manifested by most persons of influence to disseminate moral and religious truth. The Mexican legation in London have contributed 1000, towards the translation of "The History of the Church of Christ," now publishing in Spanish by a kindred institution.

EUROPE.—The Committee are happy to hear that a Society is likely to be formed in the city of Moscow. Several persons continue to circulate Tracts in the Russian Empire; and it is pleasing to find that the late Emperor cordially approved and supported this mode of communicating religious knowledge.

Prussia.—The Berlin Society has circulated upwards of one million of Tracts.

Bremen.—This Society continues actively to circulate Tracts. Several instances of good have been mentioned. "A strolling musician in Hanover, who exercised his talents at rustic merry makings, fairs, and such places, received several of our Tracts, and they have led to the conversion of himself and his wife. He has exchanged his former occupation for another, in order that he may not in future be partaker of other men's sins."

Edinburgh.—Upwards of 80,000 Tracts were distributed during the year, being double the amount of the preceding year. The Bible Catechism has been completed and circulated. The Society has been much encouraged by the many instances of good which have followed their exertions.

The Paris Tract Society continues its operations. The Rev. C. Malan has added several useful works to the publications of your Society,

and 10 of his Tracts have been stereotyped and printed at Paris at your expense, & about 20,000 are also gratuitously circulated. These Tracts are also printed in this country, and may be obtained at the Depository. The various grants to France, and in reference to French publications, have amounted to the sum of 250.

Malta.—The Tracts selected by Dr. Pinkerton, for publication in the Modern Greek and Albanian, have been completed. The American missionaries have printed 23,650 Tracts in Modern Greek, Greco-Turkish and Italian, which have been sent to Egypt, Syria, the Morea, and the Ionian Islands. During one year Mr. Lowndes has circulated 6305 Modern Greek, Italian and English Tracts. Mr. Wilson, during his travels through the Archipelago, distributed 11,000 Modern Greek Tracts.

Great Britain.—In Scotland your publications continue to be circulated by the Edinburgh and other Religious Tract Societies. The Committee heard of many pleasing testimonies of the good effects which have been produced. The Edinburgh Society alone has purchased at your Depository, during the year, upwards of 158,000 of your publications.

In London, 175,650 small publications have been circulated in the courts and alleys, and also to persons attending the fairs. The London Christian Instruction Society has received 31,950; and the Committee for the Houseless Poor, 7740.

To persons found violating the Sabbath 106,500 Tracts and Hand Bills were distributed. 17,000 of the Tract, No. 173, were distributed, previous to the Sabbath, when many Ministers preached particularly on the influences of the Holy Spirit. The Sailors, Watermen, and Bargemen have received 26,000 of your publications, and the Foreigners have also been liberally supplied.

The new publications during the year have amounted to about one hundred and seventeen.

During the year, twenty-two new Auxiliaries have been established.

The issues of your publications, during the past year have exceeded, in value, those of the preceding year to the amount of two thousand pounds. The total amount issued from your Depository, since the commencement of the Society, exceeds EIGHTY MILLIONS, without including those published at your expense in foreign countries, which amount to many additional millions. The numerical issues of the Society's publications progressively increase with each succeeding year.

The donations to the Society during the year amounted to \$10,654, being \$1,164 more than the year preceding. The gratuitous issues and money grants, during the past year, amount to the sum of \$9,691.

From the U. Canada Herald.

A Society was formed in London on the 2d July last, under the patronage of His Royal Highness the Duke of Sussex, for the purpose of promoting education and industry among the Indians and destitute settlers of Canada, & the objects of the "Waterloo Missionary Society" are precisely of the same nature. The following letter, which we copy from the *Colonial Advocate*, shows that much good has already been done among the Aborigines of this Province.

INTERESTING ACCOUNT OF THE INDIANS ON THE CREDIT RIVER.

York, May 16, 1826.

Mr. Editor....Having frequently observed articles in your paper favourable to Christianity, I transmit to you the following particulars, which, perhaps, will not be the most unprofitable or uninteresting.—By the request of a friend I went out to-day as far as the Credit, to visit the Indians, who have lately come there for the purpose of forming an establishment. Their tents were placed at proper distances on the flat, and the Indians seemed to be busily employed. What first excited my particular attention was, their little board chapel, which was immediately built on their arrival, and which is most commodiously provided with seats for more than 100 persons. I entered it and found it occupied by a teacher and about twenty Indian children. The politeness of the children is equalled by no country school that I have seen. I heard them recite their lessons. Some of them were just learning their letters, and others could read the word of God. Some of them displayed superior mental capacities. They all possess an intellect susceptible of improvement. All they want is the opportunity. At the close of the school they joined their teacher in singing a hymn, and apparently in the true spirit of devotion, repeated the Lord's Prayer after him. How delightful is it to see the children of the forest becoming the pupils of literature and religion! At the sound of the horn, the whole camp of Indians assembled at their sanctuary, and previous to their taking their seats, they kneeled to implore the blessing of God upon them during service. They devoutly took their seats, and my Reverend friend, in a manner suited to their capacity, expounded unto them the parable of the sower. While the interpreter communicated the speaker's meaning to them, they would at one time be melted into tears of contrition, and at another time, indicate emotions of comfort and joy. When they were informed of several conversions among their Indian brethren in the lower part of the Province, gladness sat upon every countenance, and expressions of joy were heard among them. How blessed the change! Instead of the savage yell, they have learned to sing the praises of the God of Heaven. Two years ago, they had not a name, whereby they would convey the idea of a God; now, more than a hundred of them can declare from experience, "that God is love, and that the Son of man hath power on earth to forgive sins." Here is an apology for Christianity. She is the glorious harbinger of every thing that is great and good. She is the guide of youth, the shield of manhood, and the support of age. She teaches the ignorant, enriches the poor, and reforms the vicious. Under her influence the intemperate became sober, the profane devout, and the ferocious savage a humble follower of the Lamb.—The divine arch of her promise encircled the uttermost habitations of humanity, & the banners of her protection defend the pious defenceless, in every land and nation, from the tropics to the pole. Under this unhappy persecution Christian may confidently range himself, and in defiance of all, may claim "the life that now is, as well as that which is to come." Stimulated by that principle, the philanthropist can exercise his most pious and benevolent feelings, knowing that "he that soweth plentifully shall also reap plentifully," and that prophetic vision speaks the day near when Jesus "shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession." The sweetness and beauty of the theme, is my apology for swelling this article to so unexpected a length. Yours, &c. E. RYERSON.

British and Foreign Bible Society.—The twenty-second annual meeting was held at the Free-mason's Tavern in London, on the 3d ult. Owing to the differences of the subject of the Apocryphal books, and to the pecuniary difficulties of the times, the receipts of the year have fallen below those of the like period preceding, by about 10,000, or more than \$40,000. *Rel. Chron.*

The amount of funds in the Salem Bible Society, on the 13th inst. was \$1414. Of this Society the Hon. Benjamin Pickman is Presi-

REVIVALS OF RELIGION.

REVIVAL IN UTICA, (N. Y.)

By the following extract of a letter from a young lady in Utica, N. Y. to her friend, in this city, we learn that God is shedding down the influence of his Spirit on that city. It is dated Utica, June 4th, 1826.

"I have not forgotten the engagement I made with my dear friend, when I left her, of writing soon; but you probably know how I have been situated since my arrival here, and will not wish me to take up the time in apologizing for past remissness. Oh! my dear friend, you know not what *auspiciously interesting scenes* I have been permitted to witness within the last few months. Such a revival of religion I have never before seen; and all has evidently been in answer to the fervent, persevering prayer of faith. We feel that we could say to our Connecticut friends, if we could see them, go ye and do likewise. Not that we would arrogate any thing to ourselves, for this revival possesses genuine marks, demonstrating it to be the work of God. But I have never seen such direct answers to prayer, and have never witnessed such a spirit of prayer pervading a place, as there has been here. My dear _____, when we look back upon our past lives; and think of the manner in which we have addressed the throne of mercy in behalf of impenitent sinners, ought it not to humble us in the dust?—and how small a portion of our time too has been devoted to this object. When we meet our friends at the *bœuf* of God, we shall remember it; and if a Christian can weep there, surely we shall shed tears of bitterness.

"The revival here is not quite as powerful as it has been, but it still continues; and just in proportion as *Christians pray*, do we see sinners melting down under a sense of their sins. In every village around us, God is pouring out his Spirit.—A powerful work of grace has just commenced at Clinton, under the ministry of Mr. Finney.

"We would call upon our souls and all that is within us, to praise and magnify the name of God, for what our eyes have seen, and for what our ears have heard; for if there had not been a sinner converted to God, still the change that has been produced in the feelings and in the lives of many professing Christians in this vicinity, will tell in *eternity.*"

From the same pen, under same date, to another friend.

"One word, my dear friend with regard to your immortal soul. Are you a Christian? If not, when do you expect to be one? There must be a moment when the heart is changed from sin to holiness; for every individual on earth is either a friend or an enemy to God. This is the declaration of God, who cannot lie. Now, has this moment ever passed with you? If not, you are on the brink of ruin—and there may be but a step, between you and death. How can you trifl with your eternal happiness? How can you longer refuse to devote your life to that God, who has made and who preserves you, and who now says, 'My son, give me thine heart.' O do not read this and forget it; if you do, you will remember it with sorrow at the bar of God."—*Conn. Obs.*

We have heard that the state of things is very interesting at the present time in Union College, Schenectady. Would that the blessing might descend upon that place till there shall not be room enough to receive it. And now, since there is also a revival in the village of Clinton, Oneida co. will not those who are praying for blessings on our institutions of learning, remember Hamilton in their supplications?

We learn verbally, that the revival in Troy is gradually increasing.—*W. Recorder.*

A gentleman in Pompey, under date of June 15, writes as follows: "There is an unusual degree of attention to religion among this people. Numerous are anxiously inquiring for the Saviour of sinners. A feeling of deep solemnity and intense interest is excited with those who were lately careless. Several are rejoicing in hope; and the good work appears to be extending its influence into nearly all parts of the congregation."—*ib.*

Revival at Cicero, Onondaga County.—During the space of about 3 months past, 112 persons, chiefly youth, have been hopefully renewed; 16 of these have united with the Methodists, 12 with the Presbyterians, and 37 with the Baptists.

REVIVALS IN PENNSYLVANIA.

A revival of religion, in the autumn of last year, commenced in the congregation of Gravel Run, Crawford County, Pa. and about the same time in the congregation of Springfield, near the Ohio line. It continued during the winter, and issued in the hopeful conversion of a number of young persons and others more advanced in life. The Rev. Mr. Chamberlain, a zealous and indefatigable labourer in the Lord's vineyard, though of delicate health, was honoured as the chief instrument of good to the people of these congregations in the commencement and progress of the work. He visited them as a missionary, under the patronage (as we are informed) of the Board of the General Assembly. When the term of his mission, which was 3 months, expired, the good effects of his labours began to be visible; and he was induced to continue six months longer. Religious meetings were numerously attended and very solemn. We learn that 24 persons have been admitted to the communion of the church at Gravel Run and 18 at Springfield, as the fruits of this revival; making a total of 42, of whom 15 were baptized previously to their admission to the sacrament of the Supper.—Mr. Chamberlain has gone to the east, and the people are hoping that he will return, and become their stated pastor.

REVIVAL IN HOPEWELL, (Penn.)

The Pittsburgh Recorder contains a notice of a revival in the Presbyterian congregation of Hopewell, Pa. and in that vicinity, given by the pastor of the church, the Rev. William Frazer. "Shortly after my settlement with this people, in June 1825," says Mr. F., "one day at the close of divine service, I stated that I wished to meet in the sanctuary, on the following Tuesday, all young persons, who, under the conviction that religion is worth seeking, were desirous at some time or other to obtain it."

On the day appointed, blessed be the name of the Lord, I found in his house about 40 young persons of the description above mentioned.—selected, as the subject of discourse, Prov. 8th, 17th, "I love them that love me; and those that seek me early shall find me." I did not try to preach to them, but to talk to them, in the most simple & plain manner.—God was present with us, & by the workings of his Spirit on their hearts, caused the deep sigh to leave from their bosoms, and the tear of penitential sorrow to trickle down their cheeks.

After the discourse was ended, I invited all those persons to step out into the aisle, who were willing to renounce the world, the Devil, and the flesh, and consecrate to the Redeemer the remainder of their days.—I wished them well to consider what they were about to do; and if they complied with the invitation, to consider the act as a solemn covenant with God, in which they dedicated to him themselves and all they possessed.

In a short time they were all in the aisle standing on the right hand, and on the left of the pulpit. I then descended from the pulpit and we attempted to sing, but our music was interrupted by sobs and tears. The next attempt was at prayer; but here our success was of a similar

kind. After the assembly broke up, a number of young men tarried, and spent the rest of the evening in prayer. They met several times afterwards for the same purpose. From this time, and during the whole of last summer and autumn, it was evident to those who have felt any thing of the power of the Gospel themselves, that God was carrying on his word in the hearts of awakened sinners. Between August 1825, and March 1826, about 7 months, 88 persons, of both sexes, and of all ages, from 14 to 60 years, were received into the communion of these churches. All these, so far as I know, continue to walk in the fear of the Lord; and to maintain a conversation becoming the Gospel.

The Waterville Intelligencer informs that a revival has commenced in Bluehill, Me., that the numbers of hopeful converts is at present 15 or 20—and that the work appears to be advancing.

RECORDER & TELEGRAPH.

BOSTON, JUNE 30, 1826.

CHANGE IN THE EDITORIAL DEPARTMENT.

It is now two years and a half, since I first ventured to appear before the public as Editor of a Weekly Journal. The connexion, I can truly say, has been to me a pleasant one: the parsonage extended to my humble efforts, has been gratifying as it was unexpected: the favor with which whatever was worthy of estimation has been regarded, and the candor which has been exercised in cases of a different kind, demand and receive my warmest gratitude.

I had no expectation of relinquishing the station at present, till an application was made by some five or six weeks since, by the Rev. ASA RAND, late Editor of the Christian Mirror, to purchase my half of the establishment and succeed me as Editor and Proprietor conjointly with Mr. WILLIS. At first I more than hesitated. But after mature and serious consideration, I concluded that probably the interests of the public would be promoted by the change, and that my own individual interests would not suffer.

"We had call upon our souls and all that is within us, to praise and magnify the name of God, for what our eyes have seen, and for what our ears have heard; for if there had not been a sinner converted to God, still the change that has been produced in the feelings and in the lives of many professing Christians in this vicinity, will tell in *eternity.*"

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"One word, my dear friend with regard to your immortal soul. Are you a Christian? If not, when do you expect to be one? There must be a moment when the heart is changed from sin to holiness; for every individual on earth is either a friend or an enemy to God. This is the declaration of God, who cannot lie. Now, has this moment ever passed with you? If not, you are on the brink of ruin—and there may be but a step, between you and death. How can you trifl with your eternal happiness? How can you longer refuse to devote your life to that God, who has made and who preserves you, and who now says, 'My son, give me thine heart.' O do not read this and forget it; if you do, you will remember it with sorrow at the bar of God."—*Conn. Obs.*

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PRISON DISCIPLINE SOCIETY.

Annual Report of the Board of Managers. Read at the Society's meeting in Boston, June 2, 1826.

which God is proceeding to reconcile a revolted world to himself. Nothing is *expected* to be done, but by the blessing of God on such instrumentalities as his authority has ordained.

If we are charged with enthusiasm, so be it; but we not only hope—we believe, that ere long our prisons will become seminaries of virtue and useful knowledge;—that they will exhibit numerous trophies of the omnipotence of divine grace;—that there will come forth from them multitudes, who, constrained by the love of Christ, will consecrate themselves to doing good, with a zeal proportioned to their former activity in doing evil; and we ground this confidence on that Providence of God which at the present day is so eminently causing the wrath of man to praise him, and which is exciting so powerful an interest in the bosoms of his friends, in behalf of the wretched outcasts of society. The spirit of God may descend on our Prisons; their inmates may leap for joy, at relief from heavier chains than human courts put on them. We say this *may be*—it has been—it certainly will be again—and that, in proportion as the real friends of God and man abound in their prayers, and in corresponding efforts to accomplish the end. Let the Prison Discipline Society be encouraged—let it be aided by the prayers and contributions of all who pray for the peace of Jerusalem—let other Societies be formed on the same holy and elevated principles in other states and in other countries—and we cannot doubt that angels will rejoice, and that God will be glorified.

MORE GREEK YOUTH.

In the Romulus, Capt. Allen, which arrived here last Saturday from Smyrna, which place she left on the 7th of April, came passengers three Greek youth, viz. *Gregory Perdicciari*, 22 years of age, *Nicholas Vlasopoulos*, 21, and *Nicholas Z. Prassas*, 16. The first is from Berea, the second from Ithaca, and the third from Mt. Olympus.

Perdicciari has known by experience, something of the calamities of war. At the capture of Nausa (9 miles from Berea) in April 1821, two of his brothers-in-law were killed, and his mother, two brothers and 4 sisters, were taken by the Turks; but their freedom was afterwards purchased by some of their friends. Perdicciari & his father, comprising the remainder of the family, escaped to the mountains—since which time his eyes never have been cheered with the sight of any one of them.—Ithaca being under English protection, the immediate friends of Vlasopoulos have suffered comparatively little.—The father of Prassas, a short time before the breaking out of the revolution, removed his family to Smyrna, where they have remained ever since.

Perdicciari, as we learn by a letter of introduction to one of the Editors from Professor KING, "speaks five different languages including the English," in which he is tolerably versed. "He was with me and Mr. Fisk at Jerusalem, and we felt a great deal of interest in him." He is indeed a fine young man—very intelligent—and every way worthy of Greece in her better days. The same may be said of the other two; and of all, so far as we know, who have arrived in this country from Greece for the purpose of education. Including the three above mentioned, the whole number is eleven. Photios Kavasales and Anastasius Karavelles arrived in Feb 1823, and are now at Amherst Academy. Stephano and Pantaleon Galati arrived in Oct. 1824—the former is a member of Yale College, and the latter is engaged in the preparatory studies at New Haven. Constantino and Pandias Ralli, Nicholas Petrokokino and Alessandro Paspati, arrived in May 1825: the first is a member of Amherst College, the second of Munson Academy, the third of Amherst College, and the fourth of Amherst Academy.

The influence which these young men will exert on returning to their native land, it is delightful to contemplate. One of them at least gives evidence of piety; and all are youth of the fairest promise.

For the Recorder & Telegraph.

PROFANATION OF THE SABBATH.

Messrs. Editors.—I wish, through your paper, to propose the solemn and prayerful consideration and decision of those citizens of Boston who believe in the perpetual obligation of the fourth commandment, the inquiry, whether it is consistent with a proper observance of the Sabbath, to bring into the city and distribute milk on that holy day. The answer will, of course, be in the negative, unless the doing so is to be regarded as a work of necessity or of mercy. That it is a work of mercy will not be maintained, for it is a part of the regular business of a portion of our citizens, from which they in a measure derive their support, and not an act of charity. And that it is a work of necessity, cannot, it is apprehended, be maintained; for it is a fact, that the majority of our citizens till within a few miles, and some of them till the present time, have received their milk, to be used on Sunday, on Saturday evening. And cannot we do what our predecessors have done, and what others now do? Is it said, that to preserve milk fit for use on the following day in the summer, it must be "sealed" as it is termed, and this subjects to inconvenience? But shall we, to avoid a little inconvenience, "guiltily ourselves, or benevolent heart, may have moved his pen on so important a subject;—for how much those labors may have contributed to the formation of this Society, we are incompetent to decide; but it may be said with confidence, that all those labors must have been wholly unavailing, as to any practical results, without the interposition of such associations as that which has given birth to the Report before us.

When we heard this report read, it was with

emotions which we shall not attempt to describe:

and we have reason to believe that such emotions were not peculiar to ourselves. Since we have

read it, somewhat at our leisure, those strong emotions have settled down into a firm conviction,

that no man in the community is at liberty to rest, till the evils of our prisons are remedied.

These evils are great. They are not irremediable.

It requires nothing but the united voice of

the great body of the people, and their cheerful co-operation, to convert those nurseries of crime

—those hot-beds of vice—into schools of reformation and virtue.

We can give but a bare outline of the Report.

The Introduction notices appropriately the loss

sustained by the Society, in the removal of Dea-

Salisbury and Mr. Chamberlain, who were among

its earliest and firmest supporters. The prin-

ciples and facts developed concerning Prison Dis-

cipline, are arranged under four heads—the con-

struction of prisons—rules and regulations—pro-

gress of crime, with some of the causes of it, in-

cluding the evils of the penitentiary system;—remedy for these evils.

Points that require attention in the construc-

tion of prisons, are, security, solitary confinement

at night, inspection, ventilation, light, cleanli-

ness, instruction and sickness.

"Rules and Regulations," relate to a thorough

cleansing of the convicts when they enter the

prison; to classification, clothing, diet, employ-

ment, mode and power of punishment, and gov-

ernment.

The progress of crime is stated not to have ex-

ceeded, so far as has sometimes been represented,

the increase of population. But its progress is

alarming, and is traced to several obvious causes

—the degraded character of the colored population

—crowded night-rooms—the daily tasks of pris-

oners—the inadequate support of subordinate of-

ficers—and the want of moral and religious in-

struction.

The remedy of these evils, is obviously the re-

moval of their causes—and to this nothing is more

important than the character of the immediate

superintendent.

The Report then closes with a brief history of

the Society—its objects, its receipts, and the

principles that have governed its Managers in

the plan of proceedings they have adopted.

On all these subjects, facts are brought forward

for illustration which cannot fail to carry such a

conviction to the mind of every candid reader, as

the writer designed to produce. They are facts,

which have evidently been collected with great

care—investigated with patience and caution—

and admit of no denial. The reasonings founded

upon them are clear and convincing. The spir-

it that pervades the whole, is the spirit of a man,

a philanthropist, and a Christian. Nothing is

proposed to be done, except in the temper of Him

who came from heaven to throw open prison

doors, and in consonance with those principles on

which the Sabbath ought to be kept.

For the Recorder & Telegraph.

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POETRY.

For the *Recorder & Telegraph*.
ON THE DEATH OF REV. PLINY FISK,
MISSIONARY TO PALESTINE.

How beautiful it is for man to die,
Upon the walls of Zion ! to be call'd,
Like a watch-worn and weary sentinel,
To put his arms off, and rest—in Heaven.—
The sun was setting on Jerusalem.
The deep blue sky had not a cloud, and light
Was pouring on the dome of Omar's mosque,
Like molten silver. Every thing was fair;
And beauty hung upon the tanted fane,
Like a grieved spirit, lingering ere she gave
Her wing to air, for Heaven. The crowds of men
Were in the busy streets, and nothing look'd
Like woe or suffering, save one small train
Bearing the dead to burial. It pass'd by,
And left no trace upon the busy throng.
The sun was just as beautiful; the shout
Of joyous revelry, and the low hum
Of stirring thousands rose as constantly;
Life look'd as winning; and the earth and sky,
And every thing, seem'd strangely bent to make
A contrast to that comment upon life.
How wonderful it is that human pride
Can pass that touching moral as it does;
Pass it so frequently, in all the force
Of beautiful and simple eloquence,
And leave no lesson ! They bore on the dead
With the slow step of sorrow, troubled not
By the rude multitude, save here and there
A look of vague inquiry, or a curse
Half mutter'd by some haughty Turk whose sleeve
Had touch'd the tassel of the Christian's pall.
And Israel too pass'd on—the trampled Jew !
Israel—who made Jerusalem a throne
For the wide world—pass'd on as carelessly ;
Giving no look of interest to tell
The shrouded dead was anything to her.
Oh that they would be gather'd as a brood
Is gather'd by a parent's quiet wings !—
They laid him down with strangers ; for his home
Was with the setting sun, and they stood
And look'd desistfully upon his grave,
Were not his kindred; but they found him there,
And lov'd him for his ministry of Christ.
He had died young. But there are silver'd heads,
Whose race of duty is less nobly run. •
His heart was with Jerusalem ; and strong
As was a mother's love, and the deep chords
Religion always makes so beautiful,
He flung them from him in his eager race,
And sought the broken people of his God,
To preach to them of Jesus.

There was one,
Who was his friend and helper. One who went
And knelt beside him at the sepulchre
Where Jesus slept, to pray for Israel.
They had one spirit, and their hearts were knit
With more than human love. God call'd him home.
And he of whom I speak stood up alone,
And in his broken-hearts wroth on,
Until his Master call'd him.
Oh it is not a noble thing to die
As dies the Christian with his armour on !—
What is the hero's clarion, tho' its blast
Ring with the mastery of a world, to this ?—
What are the searching victories of mind—
The lone of vanish'd ages—What are all
The trumpetings of proud humanity,
To the short history of him who made
His apostle beside the King of kings !

ROY.

MISCELLANY.

SOME ACCOUNT OF THE FAMILY OF THE
NARROW-SOULS; THEIR ORIGIN AND MAN-
NERS.

An Allegory.

Mr. Narrow-soul, the father of the family, was the immediate descendant of Mr. Love-self and Mrs. Save-all. Though an only son, he had not the advantage of a liberal education. As his mother or had a particular aversion to public Seminaries, she often used to say, that it would cost more to maintain one child at a boarding-school than to bring up three at home: whatever they might learn at those places, they were never taught the use of money; which, in her estimation, was of more importance than all the learning in the world; besides this, she insisted upon it, that their heads were filled with notions which made them unfit for business, and that they acquired habits of extravagance under the idea of liberality, which were extremely prejudicial to their interests.

Thus circumstanced, poor Narrow-soul had no opportunity of obtaining any useful knowledge, beyond what he could pick up at a little day-school in the neighbourhood; add to this, that he had naturally a very great aversion to reading, in which disposition he was unhappily encouraged by both parents; for it was grown into a proverb, that people would never get forward in the world who were always poring over books, excepting only those books which were necessary in keeping accounts; and these, they admitted, could not be inspected too often, or examined too closely.

When Narrow-soul arrived at years of maturity, it so happened, that he fell in love with Party-zeal. She was the eldest daughter of Superstition, a descendant of the ancient family of the Bigots, who, for many years, made no objection to the match; only his mother was rather fearful, lest the object of his attachment, who was of a quick and lively turn, should lead him into expenses, which were not quite compatible with her views of economy. She did not, however, oppose the union, which accordingly took place.

Their descendants have also multiplied to that degree, that there are few families which may not be traced to one or other of them, though they are seldom willing to own the extraction. They are indeed of various denominations, and called by different names; yet a family likeness may be observed in them all. They particularly resemble old Love-self; and those who possessed an intimate acquaintance with that gentleman, would find no difficulty in discovering the lineaments of his face in his numerous posterity.

Though descended from the same original stock, they are often at variance with one another, as they are divided into distinct classes or tribes, who regard each other with the greatest antipathy; so that the world has frequently been disturbed, and whole nations desolated, through the attempts that have been made by one or other of the tribes to exterminate the rest.

Some, perhaps, may be ready to inquire what religious sentiments they profess. It would be very difficult to give a satisfactory answer to this question, since it might easily be proved, that there is no sentiment in religion, either true or false, which has not been fiercely contended for by their tribes. It may be remarked, however, that the particular denomination to be what it may, the distinguishing characteristics of that denomination have always been considered by them as finer objects of religious zeal than the fundamental truths of the gospel, or the common interests of Christianity; and they would rejoice more at the success of their efforts in making a proselyte from one tribe to another, than in converting a sinner from the error of his ways; nor would the news of a whole nation of heathen embracing

the gospel, give them so much pleasure as to hear of the spread of their own peculiar sentiments, and the increase of their party.

This being the case, we need not be surprised that Missionary efforts have never met with their cordial approbation. As the principal promoters of such benevolent attempts utterly disclaim all party views, they present nothing that can appear sufficiently interesting to Narrow-souls; some of whom go so far as to say, that the gospel ought not to be preached to sinners at all; in direct opposition to the commission of our Lord, and the example of his apostles.

"As well," they will say, "may you preach to the dead in the church-yard, as to those who are dead in trespasses and sins;" as if carnal reason should be attended to rather than the command of Christ, who has positively said, "preach the gospel to every creature." Thus do they err, not knowing the Scriptures, nor the power of God, who can and will, when it is his pleasure, give efficacy to his own word, and cause the dead in sin to hear the voice of the Son of God and live.

In commercial concerns, there are none who have met with greater success than the Narrow-souls. Among those who have acquired large fortunes from small beginnings, there are many who belong to this family; nor is it to be wondered at, for the powers of the mind, like streams of water confined within a narrow compass, and directed to a particular object, exert themselves in pursuit of that object with a force and impetus which is not to be expected in those whose views are more enlarged, and the objects of their attention more diversified.

There are so many various classes of Narrow-souls, it is impossible to give a particular description that would exactly suit them all; for, in many instances, they materially differ from each other; yet, in the general outline of their character, there is a very striking resemblance. As for example, they are universally contracted in their views, selfish in their aims, mean in their pursuits, and miserable in their tempers; unhappy in themselves, and the source of unhappiness to all about them, especially their inferiors and dependents.—*London Evangelical Magazine.*

PRESENTMENT IN FAVOR OF SABBATH SCHOOLS.

The undersigned, the Grand Jury for the county of Wake, [North Carolina] May 10th, 1826, having discharged the ordinary duties devolving upon them, cannot separate before they present to their fellow citizens, for their support and encouragement, the system of Sunday School instruction, which is about to be tendered to the inhabitants of our county.

It oft becomes the painful duty of Grand Juries, as guardians of the peace of the country, to present for the animadversion of the court, those who have offended against the laws of the country—and this for the purpose of suppressing vice and encouraging virtue. Among those who have thus become subjects for punishment, the largest portion will be found to consist of youth brought up in ignorance, & trained up in immorality; youth, whose early education has been entirely overlooked, and whose habits have been utterly neglected. The design of Sunday Schools is to remedy this great and growing evil. They have for their object the gratuitous instruction of the young & ignorant—the children of the indigent, as well as of the wealthy, so that they may read for themselves, and thus be better able to understand those great truths, the knowledge and practice of which minister to man's present welfare and future eternal peace.

The publications of the present day assure us of a fact which should be deeply impressed on every parent's heart, and awaken the interest of every lover of his country. It is this—among the thousands of children and youth taught in the numerous Sunday Schools in our own and in other countries, few, if any, have ever been arraigned before a court of justice for crime—especially for crimes of any magnitude. This single fact speaks volumes in favor of that system, which to us, appears so eminently calculated to diffuse throughout the community at large, those virtuous principles and habits which have ever been found the safeguard of republican institutions.—Under these impressions, they do earnestly recommend to their fellow citizens of the county to encourage and cherish these institutions: and to aid by their influence those who may be engaged in this useful and laudable work. And they earnestly hope, that by these means, the time may soon come, when the children and youth of every neighbourhood shall be taught to read, and their daily habits become such as to present to our country the promise of a better generation than she has hitherto witnessed.—*Raleigh Register.*

THE PROFANE SWEARER ABASHED.

During the passage of one of the elegant steam-boats which ply between New York and Albany, says the Black Rock Gazette, the present spring, a passenger came on board from one of the intermediate places, and whether he was influenced by the reception of diffusive stimulants, or prompted by an exuberance of animal spirits, he bounded about, and swore most roundly, descanting upon the 'shores and news of the day, and accomodations of the boat (which he admired), in general terms, interlarding his remarks with many an oath. Every one knows that the society on board of a steamboat is quiet, and that the utmost urbanity and civility reigns; and that an interruption of that quiet interest the whole; so, in this case, the pain felt by the gentleman passengers was such as to induce them to appoint a chairman, who was a respected member of the society of Friends; and the cabin passengers, taking into consideration the coarseness, indecency, and levity of the young man in question, he was accordingly called up, and reminded by the chairman, in terms of great propriety and kindness, of his breach of the laws of God and of man, of the laws of society, and the common claims of decency; that he must be assured, that he was not on board of a fishing smack, nor was he in the forecastle, but in the company of gentlemen, and was bound, by all considerations of honor, not to shock the feelings of those associated with him, by his ill-timed & profane use of vain & corrupt language; that, if he should acknowledge that he had made a blunder in getting on board the wrong vessel, his passage money should be returned to him, and he be invited to join such company as might be more congenial to his attainments. The young man, stung with feelings of remorse, bowed his head with shame, and remained virtually speechless during the remainder of the voyage.

EPISCOPAL CLERGY IN THE UNITED STATES.

The principal fluctuations, and the most striking instances of rapid growth may be discovered by the following table.

1289. 1814. 1826.
New-England, 24 58 95
New-York, 33 58 107
Pennsylvania, 18 21 44
Maryland, 18 24 54
Virginia, 62 37
South-Carolina, 11 19 37

Making allowances for the imperfect returns, in the earlier periods of our ecclesiastical organization, it may not be far from the truth to estimate the number of clergymen in 1790, at about 200. And upon the whole it was scarcely upon the increase in 1814: although some States were just commencing their career of exertion and prosperity. In little more than 12 years the number of Bishops has nearly, and of clergy perhaps quite, doubled.—*Epis. Register.*

A Catholic girl was mobbed lately at Nismes, France, for marrying a Protestant. They had to be protected by a military guard.

AMERICAN COLONIZATION SOCIETY.

The subscribers gratefully acknowledge a donation of more than 200 volumes from the students of the Theological Seminary of Andover, for the contemplated Literary Institution in Liberia, together with 40 dollars worth of books contributed by Dr. Newell, of Andover, and forwarded to Africa in the vice Viz, in January last. Also a box of books collected chiefly in Windsor and Montpelier, Vt. valued at 60 dollars, for the same object, forwarded to Boston, and now in the care of Mr. David Hale, together with a number of volumes from Isaac Hill, Esq. Concord, N. H. Also a donation of more than 500 volumes for the same object, recently presented by the students of Dartmouth College, and by the library of other benefactors in the vicinity increased to the number of 650 volumes.

The promptness and liberality by which the request for donations of books for the African Seminary has been met by the members of the above Seminary, and also by the students of Yale College who contributed 200 volumes, and also by the students of the Yale College some months ago, demand and will receive the gratitude of every friend to African improvement. They furnish a pledge that the enlightened and enterprising youth of New-England will, by their influence, and also their prayers, afford efficient aid to the interesting and benevolent efforts which have already opened a door for the emancipation of slaves, and which are beginning to carry light and salvation to regions long enveloped in thick darkness.

C. WRIGHT.

Agent of the American Colonization Society.

Montpelier, June 16, 1826.

N. B. Other donations of books have doubtless been made, which the subscriber, for want of information, is unable to acknowledge. The donation from Andover would have been seasonably acknowledged but for want of information of its arrival in Boston, which by some oversight failed of being communicated.

LITERARY & SCIENTIFIC.

Discovery of Queen Elizabeth's MS.—About 8 months since, the son of Mr. Lemon, the indefatigable keeper of the State Papers, discovered on examining some of the papers of the reign of Elizabeth, a paper in the hand-writing of the Queen, and marked "The Third Booke." Conceiving this to belong to something of importance, he placed it carefully aside, and by a diligent search has at length obtained the papers of four other books, which turn out to be an entire translation of "Boetius de Consolations Philosophiae." In Walpole's Royal and Noble Authors, it is mentioned that Queen Elizabeth had translated this work, but no vestige of it was known to exist. Nearly the whole of the work is in her Majesty's own hand-writing, but there are parts evidently written by her Private Secretary, and by the Secretary of State of the time. All the difficult passages and all the poetical portions are in the Queen's own hand, and it is not a little curious that in the translation of the latter she had imitated all the variety of metre which is found in the work. It is therefore a literal rather than a poetical translation. There are letters also discovered, which identify this translation to have been made by the Queen, and it is to be hoped that the public will soon be gratified with the publication of this literary curiosity. From a document accompanying this translation, it appears that her Majesty composed the work at Windsor, during five weeks of the winter season; and, from a courtly computatio, made by the Queen's Secretary, we collect the information, that less than 24 hours of labor were actually bestowed upon this manuscript of many pages!

Goethe, in his eightieth year, has just republished his celebrated Werter, so popular in Germany half a century ago. He brings it forth once more, enriched with a prologue of a sentence or two, of which the following is a translation.—"Once more, O shade, so much lamented! thou dares not venture in the broad glare of day! You trip over a fresh field of flowers to throw myself in my face, and art not afraid to look me in the eye, as if you still existed in the fresh morning of thy life!"—My destiny has been to remain on earth—and thine to quit it: thou hast passed away like a shadow—nor hast thou lost much by it."

If Goethe is the greatest poet, Blumenbach is the greatest natural philosopher in Germany—the latter has just had his golden wedding celebrated (25 years married) by a grand fest. By a singular coincidence, both these distinguished men have arrived together at their half century of glory!

In Weber's Northern Antiquities is to be found the following instance of literary application, which, taking all the circumstances into consideration, is perhaps without parallel. Hans Sacks was born in Nuremberg, in the year 1494; he was taught the trade of a shoemaker, and acquired a bare rudimental education, reading and writing; but being instructed by the master singers of those days in the praiseworthy art of poetry, he at fourteen began the practice, and continued to make verses and songs, plays and puns, books and books, until the 77th year of his age. At this time he took an inventory of his poetical stock in trade, and found, according to his own narrative, that his works filled thirty-two folio volumes, all written with his own hand; and consisted of 4200 masterpieces, 208 comedies, tragedies, and farces, some of which extended to seven acts; 1700 fables, tales, and miscellaneous poems; and 1200 devotional, military, and love songs; making a total of 6048 pieces great and small. Out of these, we are informed, he called as many as filled three massive folios, which were published in the years 1558-61; and, another edition being called for, he increased this to six volumes folio, by an abridgment of his other works.

Telescopes.—A great reflecting telescope lately erected at the Royal Observatory at Greenwich, is the property of Mr. John Ramage, the artist who constructed it. Mr. Ramage is a native of Aberdeen, where he has been distinguished himself by the variety of his scientific and mechanical pursuits. He has been remarkably successful in the construction of reflecting telescopes, of very considerable dimensions, the mirrors of which are exquisitely finished in color, grain and polish; and the mechanism which supports his telescopes is extremely simple and well contrived. Mr. Ramage was desirous that one of his telescopes should be placed at the Royal Observatory, as the place where its merits were likely to be best appreciated; and we understand, that from the trials which have been made, the most favorable report of its performance may be expected. The same artist has finished a mirror of sixty feet focal length, which, it is to be hoped, the present zeal for astronomy will enable him to put into a state for observation. He does not attempt to give his mirror very great diameter, being of opinion, that greater power and distinctness is to be obtained by increase of focal distance. In this respect his telescopes differ from those of the late Sir William Herschel, who, it is well known, undertook the much more difficult task of bringing to perfection mirrors of a very large diameter.

During the war of the revolution, he was repeatedly a member of the Legislature, and for many years in the commission of the peace. While in public life, he actively co-operated with those who now sleep with him in dust, in securing the rights of the people of his native state. His profession, however, was his theatre of action, and for the long period of seventy years, he was here eminently respected.

Such was the habitual and even filial confidence, reposed by the community in his superior talents, knowledge, skill and professional zeal, that his conduct was almost traditional; and it was with extreme reluctance, that his numerous friends and patients could be induced to relinquish this service, even when old age had rendered this indulgence indispensable. After he became confined, for the greater part of the time, to his own house, he was still, in difficult cases, the oracle for advice and consultation; and his capacity and his disposition to be in this manner useful, continued to the last.

At the age of 19, while engaged in the business of instruction, he united himself to the church of Christ at Northampton, Mass. and after the usual preparations entered on the ministry of the Gospel. The feeble state of his health, however, soon compelled him to relinquish the sacred profession; but with it, he did not relinquish the Christian faith, and hope and life. Through his long career of almost a century, when he had lived until no one remaining in his native city had survived so long, he found religion the staff of his life, as it had been the guide of his youth. His habitual trust in God, through Christ, brightened as he advanced, into the full glow of assured hope, and although his last days were distressed by bodily suffering, his sun set with unclouded splendor—the cheering harbinger of a glorious morning.

His funeral was attended on Sunday, when his remains were carried to the Episcopal church, where a sermon was delivered by the Rev. Mr. Croswell, from Eccles. i. 4. *One generation passeth away, and another generation cometh: but the earth abideth forever.*

Natural History.—*Moth.*—A Madras journal describes a Moth found near Arracan, of such extraordinary dimensions as to measure ten inches from the tip of one wing to the tip of the other, and also beautiful in colours.

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